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ANTHROPOGENESIS – A STADIAL ONTOLOGICAL-AGONISTIC PERSPECTIVE: THE PRIMORDIAL AGONISTIC INTERACTION BETWEEN NATURE AND MIND AND THE PATH TOWARD HUMAN BEING AND SOCIETY

Abstract: The present philosophical and anthropological endeavor aims to radically reinterpretation the constitution of humanity and the human being, portraying it as a trajectory of fierce virulence—a turbulent, staged *ontification* unfolding at the highly tense, profoundly confrontational confluence of raw biological immanence and the trans-biological leap of the mind and spirit. Transcending reductive, elementally scientistic paradigms, this work introduces a confrontational theoretical model: an **ontological-agonistic perspective**. Through this analytical lens, the dramatic rupture of man from nature and the subsequent genesis of culture and civilization are no longer conceptualized as passive, harmonious biological adaptations to environmental pressures. Instead, they are recognized as the direct product of catastrophic ontological tears and phylogenetic fractures, triggered by a constitutive anatomical vulnerability and incessantly governed by the titanic collision between the **dismergent force** (the centrifugal vector rooted in natural amorphisation and dissolution) and the **promergent force** (the centripetal vector driving the integration, architecture, and ascension of the ordering values of the spirit). The study initially examines the primary anthropogenetic premises, subsequently engaging with classical theories precisely to establish and justify a staged ontological-agonistic framework. This model is comprised of stringent ontic sequences compelled by the harsh logic of confrontation, survival, and defiant self-

transcendence. It maps the violent metamorphosis of the human experience across five distinct phases: beginning with the *primary contact and collision* between burgeoning cognition and the raw resistance of nature; advancing through the *confrontational accumulation* of technical resources and tools; moving into the *normative-coercive structuring* of early communities through ritual discipline; progressing to the *formal-institutional establishment* of state-level civilization; and culminating in the supreme phase of ***ontification proper*** or *existential statuation*. In this final stage, the symbolic universe constructed by man through suffering, sacrifice, and ascetic discipline becomes consubstantial with his very being, demonstrating absolute ontological autonomy and the sovereign capacity to subjugate and dictate over the biological substrate. The conclusions synthesize this trajectory of heroic, agonistic, and defiant self-grounding of the human condition, while opening a legitimate interrogative window toward the future macro-structural dynamics of global society—now marked by unprecedented configurations of tension and systemic control—viewed through the same conceptual prism of a fertile, generative ontology of agonism.

Keywords*: Homo sapiens*, anthropogenesis, humanogenesis, ontification proper, existential statuation, dismergence, promergence, agonistic ontology, constitutive vulnerability, symbolic autonomy, staged model, cultural emergence, human being, humanity, society.

Introduction

The fundamental interrogation regarding the process of constituting the human being and society—touching upon the origin, meaning, and intimate essence of the species Homo sapiens—undoubtedly represents the most dramatic, tense, and persistent nucleus of all universal philosophical reflection. We stand before a **radical dilemma** of profound metaphysical resonance that splits knowledge into two irreconcilable hemispheres engaged in total conceptual warfare: are we merely the final, most refined and versatile link in a long and implacable universal trophic chain—a simple superior bipedal animal that has learned over millennia to optimize its biological survival through complex adaptive techniques—or does the emergence of our consciousness represent an irreparable cosmic fracture, a definitive collapse of blind biological determinism, and a completely new **ontological emanation** that establishes a qualitatively different order in the universe? This interrogation is no mere armchair philosophical speculation; it is an acute dispute over our existential legitimacy, an open confrontation between raw material immanence and the transcendence of meaning—an originary crisis in which the species consciously perceives its own fundamental cleavage as both a curse and a metaphysical promise.

If we view natural history exclusively as a continuous, linear, peaceful, and homogeneous flux of ecological adaptation, we risk completely dissolving human specificity into the global zoological landscape, thereby canceling its revoluționara character and annihilating from the outset the creative tension pulsing through the veins of human history. In this reductionist and flat vision, human society would be nothing more than a hyper-technological extension of an anthill or the rigid social structures of a wolf pack—a mere biological machinery designed to maximize reproduction and energy storage through purely mechanical processes devoid of any horizon of transcendence. Yet, the architecture of the spirit, the splendor of culture, the shattering depth of the sacred, and the frequently violent ordering force of the founding mit confront us with an **absolute singularity** that stubbornly refuses reductive naturalization. This forces us to recognize in the advent of the human a fierce rupture from the dictate of immediate physical reality. Man manifests in the history of the world as a **fundamentally split being**, a locus of pure and destructive tension: anchored by his feet in the immanence of the earth and its merciless genetic laws, yet projected by his mind into the transcendence of ideal meanings and absolute moral values, which often flagrantly contradict and sabotage the imperatives of raw survival and coarse biological egoism.

The hesitation of philosophy before this double nature of man has generated, from the Enlightenment to the contemporary era, two large, completely opposite, irreconcilable, and permanently belligerent models of becoming within the academic sphere. On one hand, the linear-evolutionary conception interprets anthropogenesis as a slow, gradual, passive, and comfortable trajectory, wherein quantitative accumulations of useful mutations polished a branch of primates, allowing them to glide smoothly—without effort and without interior dramas—from animality into culture. On the other hand, visions of a metaphysical lineage firmly assert that man was born from an act of violent structural revolt, from a profound asceticism through which he tore himself from the empire of instinct at the cost of a shattering anguish and a definitive ontological wounding. The **ontological-agonistic perspective** brought to light in this article aligns itself as an extension of this second vision, proposing a paradigm that rejects flat biological linearism without substituting it with abstract spiritualism. It postulates that Homo sapiens is, par excellence, an **agonistic being**—a structurally tense entity whose becoming is not received as a gift from nature, but is conquered through a staged process of extraordinary symbolic virulence, a war waged simultaneously on two fronts: against external biological tyranny and against internal entropic degradation.

To underscore the validity of this staged ontological-agonistic perspective, the present endeavor rejects vague speculative narratives and assumes a highly rigorous analytical structure designed to deconstruct and reassemble the dynamics of humanization through the prism of staged ontological agonism. In the first section, the analysis will

"descend" into the natural substrate of anthropogenesis, observing how anatomical neoteny, the tectonic fracture of the East African Rift, and the shattering of the instinctual screen (Umwelt) configured a **biological trap** of extreme cruelty, transforming the fragility of the body into the spring for an unprecedented technical aggression. Subsequently, we will review and subject to severe critique the main classical theories—from Darwinian evolutionism and the Engelsian materialism of labor to Cassirerian symbolism—highlighting their sectorial limits and their incapacity to capture the tensional core of the **qualitative leap**. This deconstruction will lay the groundwork for introducing an abstract framework model composed of five stringent ontic sequences imposed by the harsh logic of survival: primary contact, acquisition and accumulation, normative structuring, formal institution, and, ultimately, the supreme phase of ontification proper, where the symbolic universe becomes consubstantial with being itself.

The proposal of this staged ontological-agonistic model is not merely an exercise in academic classification, but a direct and relentless theoretical confrontation with the comfortable dualisms that have paralyzed modern thought by artificially separating the natural sciences from the sciences of the spirit. Dominant conceptual grids tend either to reduce man to a package of neurons and selfish genes mechanically programmed for survival, or to place him within an abstract empire of cultural freedom completely detached from the biological traumas of the body and the primordial hunger of the savanna. Our ontological-agonistic model highlights that each stage of human becoming is necessarily propelled by a profound **internal crisis**—an acute contradiction wherein the old biological or social order becomes insufficient and collapses through confrontation, forcing a new agonistic leap through coercion and sacrifice. Thus, culture no longer appears as a luxury aesthetic ornament added onto a ready-made animal, but as a **survival armor** of extreme hardness—a combat apparatus that the species was compelled to forge in order to avoid being permanently swept from the stage of terrestrial evolution.

The profound stake of the present work thus transcends the simple historical or archaeological reconstitution of our species' distant past, establishing itself as an acute interrogation into the present and future of civilization. By investigating the traumatic process through which the artificial universe of meaning acquired full substantial autonomy—reaching the point of dictating over the biological through the force of taboo and law—we attempt to lay the foundations for a much deeper understanding of contemporary macro-structural crises. The conclusion of this trajectory will allow us to project the ontological-agonistic grid beyond the boundaries of prehistory, opening a necessary speculative window onto the dynamics of today's global society, where new technological and technocratic megastructures tend to exert a **symbolic violence** and a total biopower over the individual. Introduction into this great drama of the spirit captive within the network of matter obliges us

to view anthropogenesis not as a consummated event archived in the folds of geological time, but as a permanent, unresolved, and **open agonism**, wherein the supreme stake remains the very maintenance of our status as meaning-bearing beings in the face of the tireless assault of chaos and alienation.

Before evaluating the conflict of ideas on the purely theoretical plane, however, it is absolutely vital to descend into the deep layers of primordial material and biological reality, researching the physical context and concrete mutations from which the new being was fashioned following a **fierce wreslting** with the **elements of nature**.

1. Anthropogenesis: Premises, Conditions, and Generative Factors

A rigorous reflection upon the origin of the human condition compels us to locate the genesis of our species not in an excess of muscular force, a superior speed, or an instantaneous biological triumph, but rather—through a profound and shattering paradox—in the active assumption of a radical and unique anatomical fragility: a catastrophic collapse of the natural armor. Within the general economy of the living, the early hominid emerges as a biological outcast, an organic anomaly defined by a profound and acute insufficiency. Stripped of protective fur, formidable fangs, or lethal claws, and deprived of a stable, species-specific niche wherein it could navigate via infaillible instincts, this primitive form faced immediate extinction. This deep structural deficit, intrinsically tied to the drastic deceleration of somatic development that retains juvenile features into adulthood, prolonged the state of helpless infancy and engineered an absolute dependence on a prosthetic, artificial environment. Yet, far from a verdict of early extinction, this bodily vulnerability constituted the very **generative premise** of the human, forcing an unadapted frame to seek salvation outside the boundaries of the biological, and turning a physical deficit into the engine of an interrogative, technical, and deeply aggressive interiority directed against the real.

This constitutive vulnerability collided directly with the harsh conditions of a major ecological and climatic fracture: a tectonic trap in East Africa that fragmented the continuous tropical canopy and ruthlessly expanded savannas populated by apex predators. Compelled to abandon the protective arboreal womb, our species responded to this existential crisis through the transition to stable bipedalism—a desperate gesture executed at immense biomechanical cost and vital risk, but one that definitively liberated the hand from locomotion. From this structural rupture, a new cosmic posture was born: man violently tore down the rigid perimeters of the closed animal niche, plunging into the radical

openness of the world as a chaotic, problematic totality where immediate objects became threatening and interrogable realities. To manage this agonizing exposure, a highly wound circuit of **bio-cultural co-evolution** was activated, wherein the manual friction of knapping stone established an accelerated neurological feedback loop with the brain, stimulating massive encephalization and the expansion of the frontal lobes. This tense trajectory of breaking away from the dictate of nature culminated in the acquisition of an instinctual asceticism—the sovereign capacity to say "NO" to immediate biological impulses. Consequently, culture emerged not as a luxury ornament, but as a compensatory mechanism of absolute urgency: a symbolic armor forged to bind the original ontological wounding of the species.

1.1. Constitutive Vulnerability and the Paradox of Anatomical Neoteny

From a strictly zoological vantage point, dawn-era hominids did not present themselves as dominant alpha predators, but as absolute outcasts of raw nature, organisms structurally marked by a profound, dramatic, and acute biological insufficiency. In his foundational work *Man: His Nature and Place in the World*, the German anthropologist Arnold Gehlen established the conceptual framework of man as a **"being of deficiencies"** (*Mängelwesen*). Gehlen demonstrated with relentless analytical rigor that, unlike superior animals perfectly adapted to their respective ecological niches, man is characterized by an acute lack of specialized anatomical defenses: he lacks protective fur against seasonal inclemencies, possesses no specialized offensive or defensive organs (such as lethal fangs, retractile claws, or venom), and exhibits sensory faculties that are significantly inferior to those of large carnivores.

This profound organic deficit is indissolubly linked to the highly hazardous biological phenomenon of **neoteny** or **paedomorphosis** (investigated extensively by anatomists such as Louis Bolk). Neoteny entails the drastic deceleration of somatic development, causing *Homo sapiens* to retain fetal or juvenile morphological characteristics into adulthood, such as an oversized cranium relative to the facial skeleton, the anterior positioning of the *foramen magnum*, and the near-total absence of heavy body hair. The direct, biologically catastrophic consequence of this retardation is the extreme prolongation of helpless infancy and an absolute dependence on a protective, artificial micro-environment. This structural biological minus, far from representing a verdict of early extinction, functioned as the very **agonistic trigger** of humanization: the fragile body, stripped of the shield of hyper-specialized instincts, was driven in a desperate battle for survival to seek salvation beyond organic boundaries, converting a physical deficit into the engine of an interrogative, technical, and **aggressive interiority**.

1.2. The Ecological Fracture and the Dynamics of the Transition to Stable Bipedalism

This highly fragile anatomical configuration collided, within the folds of terrestrial macro-history during the late Miocene and Pliocene, with the conditions of a massive ecological and tectonic fracture—a veritable **climatic trap**. The French paleoanthropologist Yves Coppens famously formulated the **"East Side Story" hypothesis**, elucidating how the tectonic formation of the Great Rift Valley violently bifurcated the African continent both climatically and ecologically. While the western region remained dominated by humid, secure tropical rainforests, the eastern region underwent an accelerated and aggressive process of aridization, resulting in the rapid fragmentation of the arboreal canopy and the ruthless expansion of open savannas populated by formidable predators.

Driven by hunger and the collapse of their traditional habitat, East African hominids were forced to abandon their protective arboreal sanctuaries and adapt to a landscape of total exposure and permanent peril. The transition to stable bipedalism—documented archaeologically by fossils such as those of *Australopithecus afarensis* (the famous "Lucy" discovered by Donald Johanson) and the fossilized trackways at Laetoli uncovered by Mary Leakey—represents a tense, desperate **agonistic response** to this environmental crisis. Although bipedalism yielded crucial long-term evolutionary dividends, it initially exacted immense physical and biomechanical costs, functioning almost as an **adaptive crippling**: it demanded the radical restructuring of the spine into an "S" shape, a severe narrowing of the pelvic canal (which dramatically complicated parturition, transforming birth into a traumatic act), and a drastic reduction in sprinting speed. This anatomical transition transformed the early hominid into an exceptionally vulnerable target for formidable predators like *Dinofelis* or *Machairodus*. Within this predatory theater, every two-legged step was a **direct confrontation with death**.

1.3. The Shattering of the Specific Niche and the Openness of the World as a Totality

Through the traumatic abandonment of the arboreal niche and the concurrent loss of protective instinctual determinism, our species shattered, in a definitive act of **existential violence**, the rigid boundaries of the stable, species-specific environment. The biologist and philosopher Jakob von Uexküll introduced the concept of ***Umwelt*** to define the closed, perfectly secured perceptual universe unique to each animal, wherein key external stimuli mechanically, automatically, and infallibly trigger a lifesaving instinctive reaction. The animal exists as if enclosed within a cognitive cocoon, flawlessly integrated into its network of sign-stimuli, never gaining access to a problematic, independent "in-itself" of the world.

In his seminal work *The Stages of the Organic and Man*, Helmuth Plessner explains how *Homo sapiens* executes a fundamental and painful structural rupture, achieving an **"eccentric positionality"** within the cosmos. Man tears himself violently from the animal *Umwelt* and plunges directly into the **openness of the world** (*Weltoffenheit*—a concept also advanced by Max Scheler) as an infinite, chaotic, and problematic totality devoid of pre-fabricated templates. Surrounding objects lose their character as fixed, reactive stimuli and transform into interrogable realities, deeply threatening in their objective neutrality. This traumatic and agonizing exposure to absolute indeterminacy obliges the emergent entity to seize control of the environment through tortuous reflection and conscious decision-making, converting the **anguish of non-integration** into a potent spring of ontological creativity and **technical aggression** against the real.

1.4. Bio-Cultural Co-Evolution and the Neurological Feedback Hypothesis

The deeply strained mechanism through which this liberation from the dictate of nature was achieved is governed by the laws of **bio-cultural co-evolution**, pivoting upon the emancipation of the hand from locomotion and its transformation into an instrument of combat. Neuroanthropologists and paleoneurologists such as Harry Jerison (through the theory of the encephalization quotient) and Ralph Holloway (through studies on the structural reorganization of the cortex) have demonstrated that the evolution of the human brain was not a purely autonomous, tranquil biological process, but one mediated profoundly and violently by culture, technology, and **structural conflict**.

The liberated hand no longer executes blind biological commands; instead, it aggressively tests the resistance of the external world, forging the first tools as prostheses for a lack of physical force. Between the external manual activity of fracturing, cutting, and hunting, and the internal architecture of the brain, an accelerated **neurological feedback loop** was established—a highly tense, escalating spiral. The absolute necessity of coordinating high-precision manual movements during moments of maximum existential crisis directly stimulated massive encephalization, the expansion of the frontal lobes (responsible for abstract planning and impulse control), and the development of Broca's area. Biology and primitive technology propelled each other in a violent dialectical spiral: the brutal material transformation of stone brutally reconfigured synaptic networks, while a structurally reorganized brain projected an even more lethal tool, permanently dissolving the traditional boundary between organic evolution and artificial artifice through the **crucible of struggle**.

1.5. Instinctual Asceticism and the Emergence of Culture as a Compensatory Mechanism of Urgency

All these physical, ecological, and neurological transformations would have remained evolutionary dead-ends or resulted in rapid extinction without the activation of a generative factor of a harsh, metaphysical and behavioral order, defined by Max Scheler in *The Place of Man in the Cosmos* as the capacity for **instinctual asceticism**. Scheler defines man as the **"being capable of saying NO"**—the sole organism in the known universe that can exert a voluntary, frequently violent and tense inhibition over its immediate biological impulses. While the animal invariably operates along the vector of impulse-gratification, man can suspend, through an **agonistic interior effort**, the satisfaction of hunger, the paralyzing fear of death, or raw sexual drives, reorganizing them within the framework of a collective strategy or a symbolic ritual.

Consequently, culture does not emerge as a luxury, a leisure activity, or an aesthetic ornament added onto a pre-made bipedal animal, but as a **compensatory mechanism of absolute urgency**—a mandatory armor for survival. Culture is an artificial "second nature," a tight network of tools, norms, symbols, and severe prohibitions engineered to bind and fill the immense void left behind by the retreat and insufficiency of natural instincts. Without this protective and **coercive screen of culture**, the human animal would have swiftly collapsed under the weight of its own physical unadaptation before the beasts of the savanna, transforming instinctual asceticism into the definitive, profoundly agonistic birth-act of the human spirit.

This complex matrix of physical vulnerabilities, ecological fractures, and violent compensatory reactions inevitably ignited a fierce dispute in modern thought, as diverse philosophical schools sought to conceptualize this bloody leap from animal existence to the citizenship of culture.

2. Theories and Perspectives on Anthropogenesis, the Emergence of Man, Human Society, and Humanity

Deciphering the mystery behind the emergence of the human species and its social architectures has generated a rich history of ideas, permanently marked by a continuous oscillation and fierce polemics between **reductionist naturalization** and **abstract transcendentalization**. To understand the depth of these tensional debates, we must deconstruct

this theoretical landscape into its foundational perspectives, highlighting their critical fracture points.

2.1. The Pure Biological-Evolutionary Perspective: Natural Selection and Phylogenetic Continuity

Historically grounded by Charles Darwin in *The Descent of Man and Selection in Relation to Sex* and aggressively defended by Thomas Huxley in *Man's Place in Nature*, this theoretical trajectory postulates that the emergence of the human is exclusively the product of the immutable laws of phylogenesis, natural selection, sexual selection, and raw climatic adaptation. Accelerated encephalization, the acquisition of perfect bipedalism, and the refinement of fine motor skills are viewed strictly as **biomechanical and adaptive advantages** designed to increase the survival odds and reproductive success (*fitness*) of the species in the bloody struggle for life.

The dogmatic core of classical evolutionism resides in asserting an absolute, unbroken **phylogenetic continuity** between great primates and *Homo sapiens*. This perspective, extended in contemporary thought by sociobiologists like Edward O. Wilson (*Sociobiology: The New Synthesis*) and evolutionary psychologists like Steven Pinker, considers consciousness to be a mere emergent property of heightened neural complexity—ya refined utilitarian adaptation destined for gene transmission.

The Fracture Point: The difference between animal and human psychism is interpreted as exclusively quantitative (a matter of degree) rather than qualitative (an ontological or metaphysical rupture). Consequently, this perspective fails to explain why humans manifest **agonistic behaviors** that flagrantly defy biological utilitarianism and the imperative of genetic reproduction, such as:

- Self-sacrificial altruism based purely on abstract ideas.
- Auto-punitive religious asceticism.
- Non-utilitarian artistic production that consumes vital energy and resources without yielding an immediate adaptive return.

2.2. The Materialist-Dialectical Theory of Labor and the Tool as a Techno-Social Mediator

Formulated by Friedrich Engels in his visionary and polemical essay *The Part Played by Labour in the Transition from Ape to Man*, this perspective shifts the analytical focus from passive biological mutation to **conscious, transformative, and violent activity** exerted upon nature. Engels

introduces a profoundly dialectical vision dominated by the idea of contradiction: labor is not a secondary economic activity emerging after the completion of the species, but the fundamental constitutive factor that literally—through painful effort—sculpted human anatomy, society, and consciousness.

In this paradigm, later expanded by Marxist philosophers and sociologists such as György Lukács in *The Ontology of Social Being*, the tool is not a mere inert object. It operates as an **ontological mediator** between the organism and nature, an external repository of transmissible technical intelligence that forces the transformation of the environment through organized force.

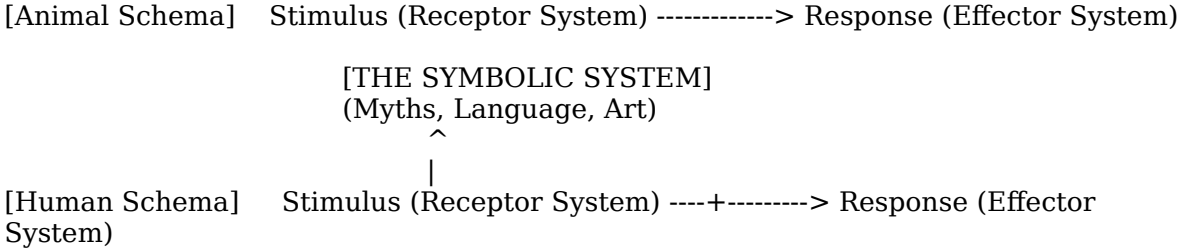
- **The Dialectical Spiral:** The liberation of the hand allows the utilization and fashioning of the stone tool, which directly stimulates the development of the cerebral cortex.
- **Social Cooperation:** The collective, high-stress process of production and hunting demands stringent social coordination.
- **The Emergence of Language:** From this urgent need for coordination, articulated language is born as a "second signaling system" (a concept later integrated by the physiologist Ivan Pavlov).

Through this conflictual practical activity (*praxis*), man ultimately produces himself. However, this materialist model remains captive to a rigid economic and utilitarian reductionism. It reduces the entirety of existential complexity to the status of *Homo faber*, largely ignoring the substantial magico-religious, artistic, and symbolic impulses that bear no relation to raw material production or the optimization of caloric intake, but instead spring from a profound **metaphysical anguish**.

2.3. Cultural-Symbolic Anthropology and the Concept of the "Symbolic Animal"

A genuine epistemological break, marked by a profound polemic against positivist naturalism, occurred through the Neo-Kantian current of the Marburg School, represented at its highest level by Ernst Cassirer in his monumental *An Essay on Man*. Cassirer categorically rejects both biological naturalism and technocratic materialism, defining man not as a *animal rationale*, but as an **animal symbolicum**, thereby erecting an insurmountable conceptual barrier between humans and pure animality.

Cassirer expands the neurophysiological schema of Jakob von Uexküll. He demonstrates that between the receptor system and the effector system—which characterize any animal organism—man interposes a completely new dimension, a violent **"interruption" of the mechanical reaction**: the symbolic system.


[Animal Schema] Stimulus (Receptor System) ----------> Response (Effector System)
[THE SYMBOLIC SYSTEM]
(Myths, Language, Art)
[Human Schema] Stimulus (Receptor System) ----+---------> Response (Effector System)

By virtue of this mutation, *Homo sapiens* no longer reacts directly, immediately, and instinctively to ambient physical reality. Instead, man translates, filters, and reconstructs reality through a dense network of signs, languages, myths, religions, and artistic forms, which are frequently in open conflict with the raw facts of existence. Man resides within a universe of self-produced significations, becoming incapable of experiencing the world immediately outside the layers of culture he incessantly generates.

Furthermore, thinkers associated with this tradition, such as linguists Edward Sapir and Benjamin Lee Whorf (through the hypothesis of linguistic relativity), demonstrated that the very perception of time and space is structured by the symbolic grid of language. This transforms human knowledge into a continuous struggle against the boundaries of our own signs. Culture thus becomes a protective, yet occasionally oppressive screen through which man conquers meaning within the universe.

2.4. The Integrated Model of Bio-Cultural Anthropogenesis and the Limits of Sectoral Approaches

A critical analysis of these major perspectives exposes a profound structural unilateralism and a sharp epistemic fragmentation. Each school of thought isolates a single vector of becoming and elevates it to absolute dogma:

- **Evolutionism** absolutizes the biology of the somatic frame.
- **Dialectical Materialism** glorifies the evolution of raw technical labor.
- **Culturalism** analyzes the sublime forms of the spirit, often detaching them from their material substrate and the concrete struggles for survival.

Against these convenient fragmentations, cultural anthropologists like Clifford Geertz (*The Interpretation of Cultures*) and sociologists like Edgar Morin (*The Lost Paradigm: Human Nature*) argued—in open confrontation with academic orthodoxies—that man can only be

understood as a complex, tensional, and **integrated bio-cultural system**.

Geertz demonstrated that the human brain could neither function nor survive in the absence of the symbolic guidance provided by culture. Culture is not a late, decorative consequence of our evolution; it is a **constitutive condition** and an primary instrument of struggle.

While each of these sectoral models correctly isolates a specific facet of the anthropogenetic leap, they generally fail to capture the intimate mechanism, the inherent tension, the constitutive desperation, and the generator-conflictual dynamic that propels the ontological transition from a physical organism to a meaning-bearing entity. These limitations necessitate the opening of a new speculative horizon: the **staged ontological-agonistic perspective**.

3. The Ontological-Agonistic Perspective: Conceptual Foundations and the Framework Model of the Stages of Being's Constitution

In its conceptual core, the proposed theoretical framework configures an **epistemic convergence paradigm** of profound transdisciplinary scope, organically articulated at the fertile intersection of two major dimensions of contemporary speculative and methodological reflection: ontology, understood as a radical hermeneutics of the fundamental structures of existence, and agonism, assumed as a philosophy of structurating tension and the dynamics of becoming through confrontation. This fusion must not be interpreted as a mere eclectic juxtaposition or as an exercise in terminological syncretism; rather, it represents an **imperative theoretical synthesis** for understanding the existence and evolution of complex systems. It postulates that Being does not constitute a static, immutable, predetermined, or eminently passive reality, but configures, asserts, and redefines itself permanently within and through the tensional-agonistic dynamics of concrete reality. Therefore, the paradigm shift championed here demands the abandonment of linear, static, or homeostatic models in favor of an **ontology of active potentiality**.

Within this renewed conceptual architecture, agonism must not be circumscribed exclusively to its direct phenomenal manifestations, such as empirical collision or open, visibly quantifiable tension. It must be understood as a fundamental potential state, a **latent structural-ontological property** of complex systems that is intrinsecally generative of evolutionary dynamics. This potential agonistic state is causally

determined by the indissoluble correlation between the system's constitutive diversity and the **structural heterochronism of its component** elements. Agonism thus becomes an ever-present virtuality, an immanent field of forces wherein the diversity and asynchrony of elements prohibit the installation of a **static or inert equilibrium**.

Regarding the trajectory of becoming and the intelligibility of Being, this approach founds the thesis of agonistic circumstantialism—a complex analytical structure segmented and defined across sequential stages based on the dynamic correlation between the emergent element and the context. This thesis stipulates that the emergent system does not enter existence ready-made, nor is it mechanically determined by its ambient environment; it self-forges precisely at the **points of maximum pressure** of its existence, expanding the famous Ortegian maxim by injecting the dynamic vector of confrontation. Comprehending this trajectory of Being toward its own structural self-perfection, within networks of asynchronous determinations and potentialities, requires a rigorous mapping of the evolutionary stages leading up to ontification—the absolute, **sovereign ontological establishment** of the entity within the fabric of existence.

3.1. Staged Agonistic Ontology and the Road to Being: The Architectonics of In-ception and the Spectrum of Nullification

Agonistic ontology drives its philosophical roots deep into the Heraclitean intuition of conflict as the father of all things (p), and into the radical, tense Heideggerian reconfiguration of Being as an unresolvable, permanent battle between concealment and unconcealment (Aletheia), as exposed in Being and Time. It postulates that the path toward grounding a system is not a linear, homogeneous, guaranteed, and passive progression, but a **succession of violent crises** and stringent structural ruptures forced by a radical refusal of the status quo. Ontological agonism represents the principle that no form, structure, or systemic configuration can maintain its internal consistency without a permanent, tensional, and painful **effort of opposition against** universal entropy and material degradation. At the center of this simultaneously destructive and constructive dynamic lies the violent, agonistic interaction between two fundamental metaphysical vectors: • The Vector of Promergence: Acts as the centripetal force of higher articulation, value integration, and coercive architectural ordering, constituting the **sovereign authority of in-ception**. Promergence represents the affirmative, formative, and authoritarian force that subordinates elementary chaos to an ideal law of structural and semantic organization, elevating the fragile acquisitions of the emergent system into a durable order and transforming structural rupture into a new architecture of reality. • The Vector of Dismergence: Manifests as the centrifugal force of degradation, the regressive impulse of raw material resistance, and the tendency of reabsorption of the new emergent pole into original, undifferentiated states, operating as the

vector of nullification. Dismergence represents the permanent threat of **entropic dissolution, raw inertia**, and the extinguishing of insurgent tension, tending to dissolve violent separations back into an engulfing matrix or an inert environment, pulling forming structures back into the amorphous, primordial immanence of their system of origin.

Through the correlated action of these vectors, the becoming of the entity structures itself across five universal narrative stages. Each stage is necessarily propelled by a specific internal crisis—an acute, insurmountable contradiction within the previous level—forcing a new **agonistic leap beyond** the dissolving threat of nullification.

3.2. The First Stage: Primary Contact and Interaction (The Agonistic Emergence of Being from the Agonistic Duality of Primordial Immanence)

In this initial stage, the original, undifferentiated unity of primordial immanence is fractured through the entry of the nascent emergent pole into direct contact and primary interaction with raw objective alterity. This incipient state of being—defined by radical fragility and a total lack of prefabricated adaptive determinations—achieves a **primordial ontological grip** upon the world through fundamental phenomena of friction, adherence, resistance, and energetic exchange. This original interaction manifests not merely as destructive conflict, but as a constitutive clash: the boundary impact of pure collision, the pressure that delineates formal contours within the space of manifestation, the conductivity establishing the first internal/external differentiation gradients, and the tactile "palpation" through which surfaces reciprocally deliver their texture, hardness, or structural fluidity. The emergent element is thus violently torn from its state of conflation with the totality and projected into the tensional, **constitutive duality of manifest** existence. The external world instantly ceases to be a protective background, transforming into an alien, opaque, cold, and profoundly threatening object—a radical alterity with which the emergent pole must permanently negotiate positioning and balance.

Under the fierce pressure of the dismergent vector—understood as a braking force, opposition, and the expression of the original immanence tending toward an entropic regression into the amorphous—an **agonistic objectification establishes itself** the exact moment this incipient phase leans upon a foundation, strikes external determination, absorbs ambient radiation, or resists environmental forces as a discharge of its own structural weakness. This rupture grounds an initial form of tensional relationship with the exterior, wherein orientation toward the object manifests not as passive reflection, but as an active projection, a dynamic of kinetic boundary-marking and positioning. The identity of the nascent being is sketched exclusively through this ontological grip, via direct opposition and structural interaction with the raw material realities

outside it, transforming the surrounding reality into a field of dynamic forces.

An echo of this primitive dynamic of resistance and adherence is found in the critical realism of Wilhelm Dilthey, who argued in The Theory of Worldviews that the reality of the external world is not logically deduced, but experienced directly as an abstract resistance (Widerstand) opposed to the effort of expansion. Similarly, this process evokes Martin Heidegger's ontological formulations in Being and Time regarding the "ready-to-hand" (Zuhandenheit) character of things: the object is not initially perceived as a theoretical abstraction, but reveals itself through manipulation, immediate use, and the **practical friction within** the action of situation. The emergent pole views external reality from an epistemic trench, defining itself by the very texture and limits of the objects it collides with.

The insurmountable and dramatic limit of this incipient stage resides in the **crisis of instantaneity** or the structural impotence of the isolated act, where the dismergent tendency toward dissolution threatens to reabsorb any newly born differentiation. Every interaction, abstract collision, state adjustment, reaction of recoil relative to the environment, or primary articulation realized at this point is consumed entirely within the pure, ephemeral present of the instant. In the absence of a stable storage substrate, once the external stimulus or immediate pressure vanishes, the act and experience of the ontological grip collapse back into the nothingness of ephemeral dissolution. This lack of continuity generates an acute structural tension, marked by the precarity of immediate erasure. The primary context of the constitution of being thus demands a mechanism of permanentization capable of storing the results of this friction beyond the temporal limits of the initial impact.

3.3. The Second Stage: Acquisition and Accumulation (The Anti-Entropic Capitalization of Meaning and Formal Conservation of the Act)

In the second stage, that of acquisition and accumulation, the process of systemic constitution steps into the phase of fixation, capture, and the formal memory of interactions. The promergent vector intervenes structurally, as a fundamental force of in-ception, to stabilize that fragile, momentary ontological grip achieved in the preceding phase, transforming it—through an effort of abstract ossification—into a **durable and transmissible acquisition**. This moment corresponds to the appearance of the first stable layers of structural objectivity, wherein the pure gesture of differentiation relative to the environment sediments into a repeatable habit and a permanent protective shield. Primary friction shifts into the sphere of mediated action and strategic accumulation: the emergent pole, driven by the process of in-ception, begins to retain and assemble determinants, store modes of manifestation, and regularly

repeat relational patterns designed to **defy thermodynamic degradation** and ruthless environmental hazard.

This fixation of the evanescent act into a stable structure resonates deeply with the concept of sedimentation (Sedimentierung) elaborated by Edmund Husserl in his late writings, such as The Origin of Geometry, where original acts of institution lose their volatility and become an objective, stable foundation—an ideal memory ready to be reactivated. The experience of contact is capitalized as a stock of force and meaning, stabilized as a bastion of resistance against the exterior. In the order of metaphysical speculation, this process mirrors Henri Bergson's intuition in Matter and Memory regarding habit-memory (mémoire-habitude): the registration of the past not as contemplative recollection, but as a motor mechanism inscribed within the dynamics of the body—an **accumulation of action-force** resisting the entropic flow of time.

This stage of raw accumulation is mined from within by a profound contradiction: the crisis of internal entropy and arbitrary dynamics. The stored resources and primitive instrumental determinants, because they are accumulated in an anarchic, individualized, and fragmented manner by atomized units still dominated by centrifugal forces, become impossible to manage over the long term and generate a devastating state of internal collision. In this zone of fracture, the dismergent component manifests here as an internal braking mechanism and an expression of regressive immanence, threatening to fragment isolated repositories of meaning. The absence of a coordinating network subjects any localized deposit of meaning or force to immediate dispersion; the structural risk that the loss of a single carrier node would entail the total liquidation of the saving technical capital forces a compulsory transition toward a **collective integration structure**.

This speculative tension between chaotic accumulation and the necessity of order evokes the Hegelian dialectic in The Phenomenology of Spirit concerning the transition from fragmented "sensuous certainty" to the universality of the law: the ensemble of cumulative singularities strikes its own structural impotence, generating an internal conflict that can only be overcome by ascending to a higher level of integration. It also re-echoes Pitirim Sorokin's macro-systemic analyses in Social and Cultural Dynamics regarding the congenital instability of purely cumulative systems unregulated by an immanent principle of cohesion, which inevitably collapse under internal frictional forces. To survive its own entropic and regressive pressure, the accumulated instrumental ensemble demands a radical systemic mutation: the transition from atomized storage to a superior, coercive organization capable of formalizing and conserving relations beyond the finitude of isolated elements.

3.4. The Third Stage: Structuring and Form-ation (The Geometric Coercion of the Code and Promergent Repression of Chaos)

In the third stage, that of structuring and form-ation, the process of systemic constitution reaches the turning point representing the birth of authentic structural order and the institution of implacable internal law. The agonistic theater of operations partially leaves the raw exteriority of manifestation and installs itself with extreme severity within the very intimacy of the integrated pole, manifesting as a stringent process of disciplining, **reduction of chaotic variability**, and interior polishing. The promergent vector orders the conflictual mass of prior accumulations with geometric force, acting as a sovereign process of in-ception that imposes clear hierarchies, rigid functional distinctions, and immutable correlations via a **regulatory code**.

The logic of this configuration reflects the dynamics highlighted by methodological structuralism, according to which ensembles are not aleatory agglomerations of convergent elements, but are governed by deep codes and rigorous systems of binary oppositions that force shape onto experience. A fundamental conceptual echo is found in Ferdinand de Saussure’s Course in General Linguistics, where individual elements lose their intrinsic weight, their meaning and value being determined exclusively by the position they occupy within the system and their pure difference relative to other components. Concomitantly, this promergent action institutes itself by raising radical interdictions, boundary demarcations, and formal taboos that block and repress original disruptive impulses, opposing dissolving dismergence. The form becomes stable, solid, and traces secure perimeters against external chaos by sacrificing the **indeterminacy of its component** elements.

The structural stage rapidly confronts a major, agonizing metaphysical vulnerability: the crisis of the contingent finitude of form, where the dismergent force of opposition and entropic degradation threatens structural permanence. No matter how coherent, harmonious, severe, and well-organized the internal structure of a relational ensemble is, it remains an eminently perishable reality so long as its survival depends exclusively upon its temporary internal ontological carriers—on the fragility of particular instances. This speculative tension recalls Georg Simmel’s analysis in The Tragedy of Culture, which theorized the insoluble conflict between life as a fluid, unstructured impulse and the objective forms in which it must crystallize to become visible; forms tend toward timeless validity, yet remain captive to the precarity of their transitory substrate.

The contingent disappearance of support elements threatens the total erasure of the universal configuration, which commands its desperate projection outward into **inalterable monumental structures** capable of conserving the law beyond the finitude of isolated elements or

insufficiently ossified internal systems. Through this necessity of detaching from the transitory substrate, the internal order is constrained to externalize its architecture as an independent construct, autonomized from the fluctuations of momentary instances. For the structural law not to extinguish along with the elements carrying it, it must acquire its own body of manifestation—a formal transcendence that treats it in a regime of permanence, preparing the ground for the stage of institution and expression.

3.5. The Fourth Stage: Institution and Expression (The Transcendent Objectification of Meaning and Expression of Being in the Formal Structure)

In the fourth stage, that of institution and expression, the process of systemic constitution completes its leap beyond the contingency of the transitory substrate. To definitively defeat the fragility of particular instances and halt the structural and formative degradation led by dismergent forces, the interior order of the ensemble objectifies and projects itself outward through the action of the promergent vector of existential affirmation. This leap gives birth, in Nicolai Hartmann's terms, to an **"objectified spirit" (objektiver Geist)**—those configurations of meaning and value which, once detached from the subjective instances of their creators, acquire an independent existence, a symbolic status, and a publicly recognized authority of self-determination, configuring an exceptionally durable shelter that transcends the lifespan of singular elements. Expression is no longer a fleeting gesture or a momentary manifestation, but a permanent, official, and unalterable inscription into the structural memory of the world—a direct attack against devouring time and entropic regression.

This monument is frequently struck from within by a deep contradiction: the crisis of instrumental exteriority. The instituted forms, oppressive regulatory apparatuses, and rigidly fixed laws tend to be perceived by the component elements as cold, external mechanisms—alienating prostheses completely detached from their dynamics and the immanent flow of becoming. This fundamental rupture, where dismergence manifests as an expression of reactive immanence and as an opposition to formal reification, resonates directly with the diagnosis articulated by Max Weber in Economy and Society regarding the phenomenon of bureaucratic rationalization and the encapsulation of being within the **"iron cage" (stahlhartes Gehäuse)**: a formal administrative apparatus which, although generated to ensure stability and predictability, autonomizes itself completely, transforming the original meaning into a blind, oppressive technique. An open and tensional conflict breaks out between the singular element and the objectified systemic machinery, wherein the structures created to conserve liberty and meaning become foreign, coercive, and **profoundly reified instances**.

This ontological chasm between the living substance of the elements and the abstract forms in which they have been frozen generates an absolute imperative to overcome alienating exteriority. The dynamics of the system cannot survive long-term as a mere normative structure or a set of purely external coercive rules; its formal rigidity would lead to fatal ankylosis or to an implosion under the pressure of particular revolts triggered by dismergent braking. A stringent speculative necessity shapes itself: the **abolition of the epistemic** and structural distance between creator and creation, forcing the transition toward a higher phase of integration. To fulfill its meaning, the objectified edifice must undergo a profound mutation—a movement of re-absorption wherein external norms are transmuted into intimate structures of self-regulation, opening the way toward a definitive, total, and transcendent interiorization of the artificial system, capable of reconciling the universality of the law with the freedom of the emergent pole.

3.6. The Fifth Stage: Ontification Proper and Existential Statuation (The Ontic Fusion of Meaning and Sovereign Institution of Second Nature)

This stage constitutes the ultimate culmination, the supreme and most tense triumph of the entire agonistic dramaturgy of the spirit, representing the phase of conquering full substantial autonomy through the definitive cancellation of the duality between exterior and interior. The ontogenetic trajectory achieves completion here through the total transformation of the formal proxy and the sign-system into a pure, immanent mode of life. Through a process of radical assimilation driven to the absolute by the promergent force of in-ception, the previously instituted structures and norms lose their character as external mechanisms or momentary coercive constraints; they convert, via an **ontic fusion of meaning**, into the very intimate, structural, and inalienable texture of the entity's mode of being. The artificial universe of ideal meaning becomes the new fundamental and sovereign reality, situated far above the contingent original matrix, which it now dominates without appeal.

This radical ontological mutation, wherein structural artifice metamorphoses into **Second Nature**, deeply mirrors the movement of the spirit within the Hegelian dialectic. In this final stage of ontification, these metamorphoses and movements lose their status as mere processes; they are completely assimilated and interiorized, becoming the new existential bedrock capable of permanently dissolving any dismergent resistance. The braking and oppositional tendencies of the background environment are wholly subordinated to the vector of in-ception.

The process of transmuting external form into constitutive reality also echoes Ernst Cassirer’s systematic analysis, wherein the advanced emergent pole no longer interacts with immediate reality, but resides

exclusively within its own objectified symbolic creations. At this juncture of becoming, symbolic value and ideal structure become infinitely more coercive, causally efficient, and ontologically dense than the raw physical substrate. The objectivity of the spirit claims absolute sovereignty, such that physical reality becomes a mere epiphenomenal vehicle for the unfolding of pure form, consecrating the **definitive victory of meaning** and the promergence process over hazard and entropic decay.

At this supreme node of the agonistic arc, the entity has self-grounded through a struggle against its own limitations, achieving a sovereign, unassailable, and absolutely **autonomous existential statuation** within the economy of the universe. The early duality between the emergent element and the threatening alterity of the world is completely resolved by the total absorption of the law into the very ontic fiber of the new mode of existence. Once this abstract, narrative, and profoundly tense model of ontic becoming is exposed as a clash of forces and structural fixation, the pure dynamics of processuality exhaust their internal tensions, leaving the formal structure to subsist as the absolute expression of statuated existence.

4. The Ontological-Agonistic Perspective on the Process of Emergence of the Human Being, Human Society, and Humanity: The Stages of Anthropogenetic Ontification

The Ontological-Agonistic Perspective on the process of emergence of the being, humanity, and human society does not conceive human genesis as a mere linear biological transition or as a natural extension of the animal kingdom. Instead, it defines it as an exceptional ontological status, conquered through **radical agonism** against immanence throughout a deeply tense and traumatic evolution. The transformation of the fragile animal into a sovereign citizen of the spirit faithfully reflects the steps of a universal framework model, where each step represents a symbolic victory of consciousness against brute natural immanence and degradation. The transition from the convulsive **primary contact** between mind and nature to defensive **technological accumulation**, followed by coercive **moral structuring**, the monumental-state **institution of civilization**, and the final substantial fusion configures the dramatic narrative path through which **symbolic meaning** dominates, disciplines, and ultimately replaces brute zoology through self-assumed suffering. This itinerary of becoming, understood as the

process by which the mind stagewise conquers nature, does not unfold as a peaceful ecological accommodation, but as a succession of profound structural crises, where each stage represents a new frontier that the emergent pole of consciousness tears from the territory of the opaque environment to assert its sovereignty in the universe.

This dynamics of conquest is triggered in the phase of primary contact and interaction, where anatomical neoteny and climatic fracture force the mind to tear itself from the original symbiosis through a cognitive revolt triggered by the brute resistance of the world (*Widerstand*), analyzed in the terms of Wilhelm Dilthey and Edmund Husserl; the hominid transforms the environment into a **strategic dispute** through the momentary tool, yet this first victory strikes the **crisis of instantaneity**, the insurgent gesture exhausting itself in the ephemeral present of the moment. To permanentize this rupture, becoming advances toward the stage of **acquisition and accumulation**, where the mind conquers nature through **memory** and **abstract planning**, fixing experience in the durable material culture of the Upper Paleolithic (Aurignacian and Gravettian, the Levallois method) — defined by Gilbert Simondon as the birth of the autonomous **technical object** —, while the first resources of **sacred meaning**, such as the burials at Sungir or the calendar from Abri Blanchard, attack biological degradation, simultaneously overcoming the crisis of individualized accumulation that threatened the cognitive treasure with the physical death of its depositors. The conquest gains a macroscopic scale in the stage of **institution and expression**, the phase in which the internal order of the mind objectifies itself into social and political structures of domination; here, the concept of the **"**Urban Revolution**"** of V. Gordon Childe is resemantized through the discovery of the monuments at Göbekli Tepe by Klaus Schmidt, proving that massive collective mobilizations were triggered by a **symbolic imperative**, not an economic one, the dynamic consolidating through the emergence of the State, written legal codes (Hammurabi), and writing which fixes the Law as an eternal monument, thereby surmounting the **crisis of instrumental exteriority** in which institutions were felt as oppressive artificial prostheses. Ultimately, the total victory of the mind over nature is consummated in the stage of **ontification proper and existential statuation**, the moment when the distance between man and norm is completely annulled through the traumatic **interiorization of culture**, the symbolic universe becoming the **second nature** of the human being, capable of annulling the instinct of self-preservation; this apogee where the symbolic kills the biological is medically demonstrated through the phenomenon of death by psychosomatization ("voodoo death" studied by Walter Cannon), in which interiorized social condemnation and the violation of a **taboo** physically collapse the organism, definitively liberating the human spirit from the dictate of environmental hazard to institute itself as a self-standing reality and a new **cosmological force** in the universe.

4.1. Primary Contact and Interaction — Primordial Agonic Friction: The Cognitive Revolt and Detachment from the Immanence of Nature

This inaugural stage of anthropogenesis triggers as an **ontological deflagration** where nature strikes first, yet the mind does not simply allow itself to be crushed, but tears itself away with an insurgent virulence from the state of conflation, openly revolting against **biological determinism**. Forced by the merciless climatic fracture of the African Rift and by its own catastrophic anatomical **neoteny** – that extreme vulnerability devoid of natural weapons or prefabricated instincts –, the prehistoric individual takes the brutal impact of a world that no longer recognizes him. The biosphere, instantaneously transformed from a protective mother into a radical, foreign, opaque, and deeply terrifying exteriority, rushes upon the forming being as an overwhelming complex of crushing forces. Facing this assault, the emergent pole of consciousness refuses extinction and passive capitulation; through an act of primordial **metaphysical insurrection**, the human mind actively tears itself from the original symbiosis, activating its mechanism of **agonic objectification** as a desperate and radical counteroffensive in front of environmental aggression.

In this clash, the **intentionality** of human consciousness — reconfigured in a key of radical anthropological agonism that resemantizes the phenomenology of Edmund Husserl — is born not from contemplation, but as a **cognitive revolt** triggered by the brute resistance of the world. The flint stone that tears the skin, the bitter cold that contracts the muscles, or the predator that stalks in the shadow are forces that aggress the hominid, yet the response of the mind is an act of sovereign rebellion. The forming mind is struck and shaken by the hardness of external reality, but it hits back with fury: it refuses to remain a mere reactive element in the food chain, transforming the natural setting into an object of **strategic dispute**. The hominid ferociously tears pieces from the landscape, breaks them, mutilates their natural shape, and changes them into weapons, contesting through each knapping the dictate of the environment. The **agonic contact** occurs as a bloody penetration of nature into primitive consciousness, followed instantly by an explosion of disobedience, a founding battle in which the mind relates to the environment through antagonism, direct attack, and the conscious refusal to be assimilated.

The devastating **existential anxiety** caused by this unceasing assault of the world becomes the fuel of this revolt, the *sine qua non* premise of human technique. Man is no longer an animal perfectly integrated into a specific stable environment (***Umwelt***), reassuringly guided by a rigid instinctual program, but an insurgent and belligerent being whose **mental architecture** fortifies under the blows of reality. This original rupture evokes the analyses of critical realism by Wilhelm Dilthey in *The*

Theory of Worldviews, where it is shown that the reality of the external world is not the result of logical speculation, but is assimilated directly, in flesh and bone, as a brute physical resistance (***Widerstand***) that strikes our bodily effort of expansion. Nature delivers itself to consciousness through the force that crushes, and the mind responds through the revolt of the tool; from this agonic and asymmetrical friction, where the environment presses implacably and the emergent pole refuses objectal oppression through violent action, the first strokes of human **self-consciousness** are installed.

The insurmountable, dramatic, and deeply frustrating limit of this stage resides, however, in the **crisis of instantaneity**: this titanic revolt of the mind and its technical response exhaust themselves entirely within the pure and ephemeral present of the moment. The desperate act of striking with a stone to repel the attack of a predator or to fracture a bone is strictly situational, being consumed once the muscular impulse and the external stimulus fade. Once nature temporarily calms its assault or the imminent danger passes, the saving tool is abandoned on the ground, and the cry of revolt of consciousness risks every second to be covered and swallowed by animalistic biological oblivion. This lack of historical continuity generates an acute **structural tension**, marked by the precarity of the immediate erasure of acquisitions born from suffering, imperatively calling for the emergence of a mechanism capable of ossifying, permanentizing, and saving this experience of impact and insurrection beyond the temporal limits of the initial collision.

4.2. Acquisition and Accumulation: The Anti-Entropic Stabilization of Memory and Technical Objectification of the Permanent Tool

To fiercely refuse the dissolution of the experience of clash into the ephemeral nature of the moment and to consolidate the conquests of its primordial revolt, the process of ontification advances toward the stage of **acquisition and accumulation**. Here, the promergent vector intervenes decisively to build the first repositories of technical, confrontational, and symbolic memory of the species as bastions of resistance against nothingness. The fundamental archaeological sites of the Upper Paleolithic, belonging to the Aurignacian and Gravettian lithic industries, offer unshakeable evidence of this tense mutation. Unlike higher primates that use opportunistic tools which they abandon instantly without structurally retaining the concept of the action, prehistoric man begins to keep stone tools with a ferocious possessiveness, to aesthetically perfect them through agonizing effort, and to transport the raw material — high-quality flint — over distances of hundreds of kilometers from its place of origin, crossing enemy spaces and braving the vicissitudes of a hostile environment.

In this phase of tensional consolidation, sophisticated knapping techniques appear, such as the famous Levallois method, which implies a true abstract mental battle with brute matter: the preliminary, geometric, and violent preparation of the stone core to obtain a flake of a shape precisely anticipated in the ideal plan. This dynamic of the permanent tool and rigorous planning resonates directly with the analyses of the philosopher and technologist Gilbert Simondon in *On the Mode of Existence of Technical Objects*, where the **technical object** is no longer viewed as a mere passive extension of the body, but as an intermediate reality that gains an emergent degree of autonomy and structural coherence. By fixing form in flint, man no longer merely responds to the immediate stimulus of nature, but creates for himself an environment of durable objects, an ensemble of material witnesses of his own insurgent intelligence that mediates and stabilizes his asymmetrical and agonic relationship with the exterior.

This forced accumulation deeply reconfigures the primordial social plan, transforming the amorphous horde into a space of distributive tensions and asymmetrical sharing of survival resources. The possession of permanent tools, the location of raw material sources, and the control over knapping techniques generate the first nuclei of power and tensional stratification within the micro-group. Social relations are no longer based exclusively on the brute biological dominance of the strongest male, but are mediated by the ownership and transmission of **technical capital**. The cohesion of the group is cemented through the **agonic cooperation** imposed by big-game hunting and the collective defense of stocks, transforming social interaction from an instinctual cohabitation into a network of utilitarian and strategic obligations, where each member is summoned to justify their efficiency in relation to the survival of the whole.

Concurrently with the means of subsistence and the primary structuring of the group, the first resources of **sacred meaning** are accumulated, configuring a direct attack against devouring time and biological degradation. The first defensive funerary ritual gestures are sketched, such as the famous complex burials with red ochre and rich offerings discovered at the Sungir site in Russia, meant to symbolically deny the biological reality of decomposition and fix the social status of the individual beyond death. Likewise, the first systems of time tracking and astronomical orientation appear, such as the calendar of lunar phases precisely engraved on the bone from Abri Blanchard. The hazard of natural elements and the amorphous flow of becoming are captured and forcefully inscribed into a stable temporal order, a **structure of signs** capable of anticipating the rhythms of the world and subjugating them to a coherent and confrontational human intentionality.

Yet, this second stage of anthropogenesis collides agonically with a major internal limit: the **crisis of individualized or anarchic accumulation**. Technical knapping knowledge, the secrets of survival, fluid social

organization, and the first magical customs, being stored exclusively at the level of isolated individuals, shamans, or unstable micro-groups, are extremely vulnerable in the face of the death of their physical depositors. The permanent risk that arbitrary violence within the clan, epidemics, or the accidental death of experienced hunters might instantly erase the entire cognitive treasure and collapse the community back into animalistic chaos generates an insupportable structural tension. This precarity of the individual support forces the imperative transition, through sacred terror and constraint, toward a higher, supra-individual, and coercive form of organization capable of saving the technical and social law through the institution of an immutable collective order.

4.3. Structuring and Form-ation: Ritual Coercion, the Codification of Language, and Somatic Disciplining of the Social Body

To prevent the collapse of the cognitive and technical treasure, the process of ontification migrates structurally from the simple physical accumulation of finite objects to the modeling, interiorization, and strict codification of collective behaviors. This phase of **structuring and form-ation** represents the turning point in which prehistoric man no longer limits himself to processing inert matter from the outside, but begins to autoregulate, through symbolic constraint and sacred terror, his own communitarian substance. The transition from permanent tools to permanentized and standardized behaviors is achieved through the crystallization of the first founding mythologies, restrictive taboos, and **rites of passage**, mechanisms masterfully analyzed by Arnold van Gennep in his fundamental work *Les Rites de passage*. These practices function as true casting molds of the individual psyche into the rigid patterns of group survival, where the liminal phase of the rite strips the individual of his purely biological attributes to remake him as a social being. Archaeologically, this profound transition becomes visible in the complexity of Epipaleolithic and Mesolithic sites, where the geometric organization of living space, repetitive hearths, and the internal specialization of habitats betray a strict mental ordering of coexistence, a first attempt to map the cosmic order over fluid domestic reality.

In this stage of consolidation, **articulated language** undergoes a decisive tensional mutation, abandoning the purely utilitarian or animalistic function of signaling immediate dangers to become an instrument of mythopoetic, normative, and juridical storage of social memory. The sacred narrative and the fundamental prohibition function as the first immaterial technologies of control and social design; their role is to symbolically fix internal hierarchies, the **mind-hand division**, and the transmission of knapping techniques without informational loss or alterations from one generation to another. From the perspective of structural anthropology developed by Claude Lévi-Strauss in *Les Structures élémentaires de la parenté*, culture and human order are

instituted precisely at this zero point where nature is summoned to dress in the clothes of the absolute rule. The introduction of the **incest taboo** does not represent a simple moral choice, but the great rupture that introduces a radical, violent, and irreversible discontinuity into the purely biological and instinctual flow of life, forcing the transition from the kingdom of nature to that of culture through the obligatoriness of exchange and reciprocity. Through ritual prohibitions internalized through metaphysical fear, the group disciplines its internal drives, channeling endemic anarchic violence outward into agonic hunting or converting it into constructive, totemic energy.

The process of formation must not be understood as a peaceful evolution or as a harmonious adaptation to the environment, but as a violent clash of the ideal form against the organic inform, a tensional and painful domestication of the residual animality in man. The body itself, in its quality as the primary physical support, becomes in this stage an object of writing, marking, and symbolic structuring through stringent and traumatic practices such as scarification, ritual tattooing, dental avulsion, or artificial cranial deformations, intensely attested in various archaic cultures. Mary Douglas, in her famous work *Purity and Danger*, demonstrated how the human body functions as a microcosm of the social structure, and its physical boundaries become sites of ritual anxiety, where everything that transgresses anatomical margins is perceived as a threat of impurity that can pollute the symbolic order of the entire group. These radical and irreversible **somatic modifications** were not simple aesthetic ornaments or marks of individual caprice, but true **ontological inscriptions** through which the community claimed absolute possession over the individual, definitively tearing him from the generic state of nature. The modified body thus became a total social tool, a visible witness of the agonic pact concluded between the individual and the collective memory of the clan in front of the external nothingness.

This anatomical and behavioral discipline fundamentally reconfigures the symbolic economy of the micro-group, transforming mechanical solidarity based on physical proximity into an **organic solidarity** mediated by abstract structures of forced reciprocity. The technical and symbolic objects accumulated previously no longer belong to individuals as atomized possessions, but are caught in an obligatory circuit described by Marcel Mauss in his classic *Essai sur le don*, where the triple obligation to give, receive, and return cements alliances and dissolves the centrifugal tendencies of biological egoism in favor of a **suprastructural cohesion**. However, this intense structuring also acts as a barrier directed against the early emergence of oppressive state apparatuses; as Pierre Clastres demonstrated in *La Société contre l'État*, primitive societies are not incomplete societies that failed in the attempt to invent the State, but social machines consciously organized against the concentration of power, using kinship networks and symbolic distribution to prevent the emergence of a leader holding a monopoly on external violence.

Ultimately, the desperate effort of configuring, ordering, and rationalizing the fluid social element within this stage prepares the ground and creates the psychological premises for the next macroscopic mutation, that of Neolithic sedentarization and state institution. The internal limit of purely ritual structuring specific to hunting tribes resides in its eminently nomadic or semi-sedentary character, which limits demographic expansion and large-scale material accumulation due to the ecological constraints of the wild environment. Yet the mental patterns created here — the capacity to think in terms of prohibition, hierarchy, sacrifice, and long-term planning, internalized through the meticulous networks of myth and magic — represent the cognitive and volitional infrastructure without which the transition to agriculture, animal domestication, and subsequent monumental architecture would have been structurally impossible. This stage of formation acts as an **ontological press** that compacts elementary humanity, transforming it from a species of higher primates into a self-conscious historical force, ready to project its internal order into the great material edifices of urban civilizations.

4.4. Institution and Expression: The Urban Revolution, Radical Detachment from Nature, and Administrative Consolidation of the State

The supreme act of assertiveness, expansion, and ontological exteriorization is fulfilled in the stage of **institution and expression**, the phylogenetic phase in which the interior order of communities materializes externally as a social fortress, giving birth both to the remarkable edifice of civilization and to the political structures of domination. The historian and archaeologist V. Gordon Childe conceptualized this leap through the term **"Urban Revolution"**, showing how the transition to sedentarism, the emergence of agriculture, and the food surplus permitted the division of labor, rigid social stratification, and the birth of the first city-states, machines of power and war.

Nevertheless, the astonishing and unsettling discovery of the monumental complex of Göbekli Tepe in Turkey by the German archaeologist Klaus Schmidt (dated around 9600 BC) revolutionized this comfortable economic chronology, revealing an even deeper symbolic tension. The huge T-shaped megalithic pillars, carved with violent totemic representations of wild animals (scorpions, foxes, lions), were built by hunter-gatherer communities long before the emergence of agriculture, pottery, or stable economic sedentarism. This archaeological fact of the first magnitude demonstrates that massive social mobilization, tension, and huge technological effort were triggered by a religious and symbolic imperative to institute a **sacred center** of the world, an architectural battle with spatial chaos, invalidating brute materialist determinism.

With the consolidation of civilizations in Mesopotamia and Egypt, this stage is finalized through the emergence of the **State** as a monopoly on

legitimate violence, written **law codes** (such as the Code of Hammurabi, c. 1750 BC), and complex administrative apparatuses that crushed individual autonomy. Cuneiform or hieroglyphic **writing**, invented in this context of maximum administrative tension, is no longer a simple tool for accounting, but the sovereign act by which the Word and the Law are torn from the ephemeral nature of speech and fixed in stone or clay as **eternal monuments**. State institutions, legal codes, and organized armies configure an implacable apparatus for sheltering the species facing historical hardships and external destructive pressures. Yet this fourth stage carries within itself the **crisis of instrumental exteriority**: written laws, states, and institutions are initially felt by the individual as external mechanisms of violent constraint, as oppressive prostheses artificially added over his physical life. A final qualitative leap is necessary, through which the distance between man and institution is completely annulled.

4.5. Ontification Proper: Existential Statuation and the Triumph of the Second/ Human Nature over the Biological

The maximum metaphysical density and the supreme tension of the entire process of humanization is reached in the final stage of **ontification proper or existential statuation**, the moment when the arc of becoming closes violently to structurally finalize the unique reality of man and humanity in the universe through the dissolution of the alterity of the norm. Through a radical interiorization, often traumatic by its totality, the symbolic universe of culture, moral codes, religious beliefs, and previously instituted juridical laws cease to be perceived as external instruments or artificial inventions useful for survival; they convert, through a profound inward mutation, into the very intimate, structural, and inalienable texture of the human being's mode of being, becoming his **second nature**.

The new and unique vital environment of *Homo sapiens* becomes exclusively the universe of transcendent sense and **moral duty**. Our species is finalized as a unique ontological reality whose pure biological existence is completely integrated, subordinated, and modeled by the **symbolic dimension**. The cultural law becomes so powerful that it can annul, suspend, or dictate the physical destruction of the organism, proving a force infinitely superior to the biological instinct of self-preservation and pure genetic egoism.

The staggering anthropological and medical phenomenon of death through psychosomatization (known in specialized literature as **"voodoo death"**, rigorously studied by the famous Harvard physiologist Walter Cannon in his reference study "Voodoo' Death") perfectly illustrates this total clash where the **symbolic kills the biological**: an individual in a traditional community who has violated an absolute sacred prohibition

(**taboo**) or has been cursed by the medicine man of the clan dies physically within an interval of a few days exclusively because of the devastating symbolic pressure, total social condemnation, and his own interiorized belief, without suffering any prior organic lesion, physical aggression, or external poisoning. The massive emotional shock, mediated by the sympathetic nervous system, collapses arterial pressure down to *exitus*. For man, **ideal meaning** is more real, more constraining, and more causally efficient than the brute biology of his body; the word has power of life and death over the flesh.

At this point of existential statuation, the apogee of promergence is reached: the human spirit and social structure conquer an ontological stability of their own, an **absolute autonomy** that definitively liberates them from the dictate of genetic hazard, blind mutations, and purely zoological ecosystemic pressures. The inalienable identity of our species is sovereignly fixed in this density of meaning conquered through confrontation and fierce agonism: man is no longer an animal that accidentally possesses culture, but a being that is structurally constituted of culture, duty, and **symbolic truth**. Early human society is thus finalized as a qualitatively distinct space, governed by its own moral and rational laws, becoming a self-standing reality, a new and tensional **cosmological force** in the universe.

Instead of Conclusions

The interrogative and provocative discourse from which this attempt at **anthropogenetic reconsideration** initiated—chiefly The interrogative and provocative discourse from which this attempt at **anthropogenetic reconsideration** initiated—chiefly the question of whether we are a mere highly adapted, linear extension of the zoological food chain—finds a nuanced resolution at the close of this work. Our findings urge us not to interpret man merely as a biological organism guided exclusively by the blind mechanisms of Darwinian natural selection, nor as a simple user of economic tools meant to make life comfortable. The complex argumentative path, unfolded through the analysis of the successive stages of anthropogenesis and humanogenesis, has shown us that the rising of *Homo sapiens* above nature was achieved through a **deeply agonic stagewise dynamics**—a succession of confrontational ruptures, dramatic yet uniquely fertile for the spirit. The human condition is not reducible to a comfortably received biological given; rather, it represents a **special ontological status** that is actively constructed, maintained, and defended over time through the transmission of the symbolic order, language, and moral prohibitions that detach us from immanence.

An evaluation of contemporary human statuation suggests that the **vital ecosystem of modern man** is no longer merely the brute physical earth,

but the world of meanings, institutions, and values. This **existential statuation** offers a distinct dimension in relation to the purely zoological habitat, positioning us within the interior of metaphysical sense. The permanent agonic balance between the **dismergent force**—understood as a regressive vector that dissolves the acquisitions of consciousness back into animal amorphism—and the **promergent force** of constructing spiritual ideals represents an essential guarantee of our survival as conscious beings in the universe. Any weakening of this tension risks allowing dismergent forces to reabsorb the acquisitions of consciousness back into the pre-human. The conscious subject of its own tragic and free history was contoured precisely through this collective effort of self-foundation via ascetics. **Ontification proper** demonstrates that early human society transcends the boundaries of a merely successful zoological experiment, becoming the very act through which man begins to actively assume his own spiritual destiny.

Looking back at the theoretical landscape deconstructed in this work, it becomes evident that the polemic between biology, labor, and symbol finds its resolution within an **integrative synthesis**, reuniting them not in a facile, eclectic harmony, but at the core of a permanent clash. A balanced analysis reveals that strictly evolutionist approaches sometimes tend to leave the qualitative leap of the self-punitive moral consciousness in the shadows, while unilateral materialist interpretations risk reducing the spirit to its instrumental function of physico-chemical optimization. Similarly, the abstractionism of symbolic anthropology is constructively completed by anchoring it in the concrete traumas of bipedalism and the ecological challenges of the African Rift. The **ontological-agonistic perspective** suggests that man is neither just a material body nor pure spirit, but precisely the spark born from their complex collision—a tight knot of contradictions where technical acquisitions coexist with anxiety, and moral laws reconfigure primordial animal instinct.

Our structural reconstruction gains significant theoretical solidity when confronting abstract conceptual frameworks with the facts of deep history and clinical neurophysiology. From the geometric analysis of flint knapping in the Aurignacian and Gravettian cultures, passing through the non-utilitarian religious mobilization that raised the megaliths at Göbekli Tepe, to the complex medical phenomenon of **death by psychosomatization** documented by Walter Cannon, we have brought clear arguments that for *Homo sapiens* the **symbolic order** possesses a remarkable causal efficiency in relation to the brute biology of the body. The fact that an organism can undergo a physical collapse triggered by the violation of an interiorized taboo indicates that the process of ontification has reached a phase of profound substantial autonomy. In this phase, the word and the norm interact decisively with biology, remaining fully capable of repressing dismergent tendencies as expressions of the animal kingdom and amorphous nature. This force of the objectified spirit provides the community with consistency over time, supporting the

original biological fragility of the species through a stable institutional structure in the face of devouring time.

Consequently, the value of this theoretical endeavor consists in questioning the rigid dualisms that have fragmented the human sciences over centuries, proposing instead a paradigm with an integrative bent. We have shown that the study of neurological evolution is intrinsically bound to that of the tool and the sacred norm; the human brain developed within a spiral of feedback loops triggered by its own transforming activity and the instinctual discipline configured through ritual. The entire architecture of humanity reveals itself to be a **bio-cultural structure** in which biology and culture reciprocally demand one another as mechanisms of adaptation and organization, culture reconfiguring biology through selection and discipline. This conceptual grid opens a fertile new horizon in philosophical anthropology, complementing the approaches of positivist scientism and restoring to research its deeply dramatic and metaphysical dimension—essential for understanding the singularity of the human being in the cosmos.

This existential statuation represents, however, a stage in which the metaphysical becoming of man as an individual and a community stabilizes within the universal order of Being, offering a durable organization against chaos. It opens a legitimate window toward a new, complex, and dynamic stage of our overall theoretical investigation. The ontological and objective gaze now turns toward the subsequent phase of our philosophical project: the analysis of how global human society and contemporary man resume, on a planetary and technological macro-historical scale, similar vectors of structuring agonism and generative tension. The emerging global society does not present itself as a pacified or linear reality, but as a vast new field of agonic interaction, where technological megastructures, transnational informational networks, and the mechanisms of **biopower and biopolitics** analyzed by Michel Foucault fundamentally reconfigure the forms of control over the human body, desires, and mind. In our subsequent studies, we will analyze how this macro-society tends toward new phases of formal institution and how the contemporary human being navigates the risk of an alienating **de-ontification**—under the pressure of technology and the dissolution of symbolic meaning into informational flows—but also the chance of an **ontification** of unprecedented structural complexity, continuing the dynamic and deeply agonic adventure of the spirit within universal history.

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